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Voice of Mother

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THE VOICE OF MOTHER

[A Selection of sayings of
Mother Anasuya Devi]

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Shri Shri Ma Anandamayee Ashram
BANARAS.

By

E. BHARADWAJA, M. A.

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OUR WORD

We are happy to have been able to bring out this elegant little book on the substance and suggested purport of a selection of sayings of the Jillellamudi Mother. Coming from the facile pen of a scholar of Indian and other schools of mysticism and philosophy, it gives a setting of Mother's words on a canvas of wide learning.

The writer himself has pointed out that Mother's 'sayings are alive and conscious' and do their work in the reader's mind inspite of his initial response. They were said on different occasions to different persons to afford comfort and solace. The author had the unique opportunity of staying with Mother for months on end. His understending of Mother's sayings is characteristic of an intelligent synthesis of traditional knowledge with the nascent emanation of Mother's universal affection. He helps us to compretend it through his translation as well as the notes he adds.

We thank the writer for his kind cooperation with our plan of publishing such books from time to time to help those, who do not know the Mother to understand her from the several views presented.

–*Publihsers*

PREFACE

I

THE HOLY MOTHER OF JILLELLAMUDI

(A SKETCH OF HER LIFE)

SELF - REALIZED saints are rare. But rarer still are those who are perfect even at their birth. The holy Mother of Jillellamudi is one such and for that very reason people consider her to be the incarnation of the Universal Mother, Goddess Rajarajeswari.

"Who are you?," several of the visitors have asked her.

"I am the Mother" she replied.

"Whose Mother are you?"

"I am the Mother of all."

"When did you attain perfection?"

"I am not anything now which I was not earlier. I am ever the same. If there is a change, it is in your understanding of me."

"What Sadhana did you practice?"

"I never practiced anything. I enjoyed anything and everything that fell to my lot cheerfully.........Begetting children and looking after them is all that I have done."

"Who is the God that you worship?"

"You my children are the objects of my worship."

These are some of the questions put to Her by various devotees on different occasions and Her replies.

True it is that people never found her practicing anything—not even seeking solitude. She has been a Mother to all—to cobras, dogs cats and men and women of all types. No stages of spiritual attainment had ever been discerned in her. She never sought anyone for spiritual guidance; on the only occasion on which she was taken to 'a guide' for initiation by her enthusiastic aunt, it was the guide Rajamma that got a vision of the Divine, and not Mother. What Mother says to-day has already been said by her even as a child. Only her words were then rejected as the prattle of a precocious child but are recognised only today for what they are — the quintessence of all mystic wisdom of great saints, prophets and scriptures, and all this from the tongue of an unlettered village housewife!

Some people had visions of her form far ahead of their even knowing about her and several people had seen Jesus Christ, Lord Krishna, Mary, Sri Rama and several other divine ones in her. These visions were had of her even from the moment of her birth, though only by some. Not only human beings but even other creatures are alchemised by her presence into shedding their mutual hostility and living as members of one Universal family. These and several other experiences of the various devotees led them to consider her as an incarnation of the First Cause and not as a saint. In the minute details of all these aspects, her life and teachings bear a close resemblance to those of Jesus Christ and Lord Krishna.

The tiny village of Jillellamudi is situated in the Bapatla Taluk of the Guntur District in the State of Andhra Pradesh. The bus takes the visitor upto the seventh mile from Bapatla on the Bapatla – Pedanandipadu route. From the seventh mile, a walk of a mile and a half takes one to the village.

Srimati Anasuya, as the Holy Mother was was originally named, was born in the village of Mannava in the Guntur District, on the 28th of March 1923 at the time of sunrise. Late Sri Sitapati, the village officer, was her father and saintly Rangamma was her mother. It is interesting to note that the birth of this divine child was intimated before hand to the father firstly by a strange vision in which a seven year old girl transfigured herself into the forms of Lord Chennakesava and Sri Rajya Lakshmi, and again regained her earlier form before disappearing. Secondly, her father saw, in a dream, an elderly woman with a big round of kunkum on her face, seated in a chair in the middle of his house which was emptied of all its contents; she told him that she is the

Mother of All. Srimathi Rangamma too had strange experiences during the months of her pregnancy. Both when Anasuya was seven years old and when she was middle aged, Sri Seethapati noted that her form exactly corresponded with what he had seen in his vision and the dream respectively. He offered his worship to her before he passed away recently.

Mother's birth was marked, as was already stated, by strange experiences and visions to all those who were present at the time of Rangamma's delivery. She grew up to be a quiet, retiring girl, yet very precocious in her thinking. Only her grandfather, late Sri Chidambara Rao had been graced with glimpses of her divinity. As a child she baffled her great grandmother Sadhvi Maridamma by displaying her perfect mastery of the techniques of yoga. As a girl of five she baffled and tamed many a famous and misguided religious pontiff. A sadhu who had seen her in her childhood informed her parents of what a perfect manifestation of the divine their child was. The seemingly innocent questions which four year old Anasuya had posed to all her elders including her father, when Rangamma died, touch the very bottom of all great teaching.

As she does today, she took over all possible "ailments" on herself even as a child, perhaps to spare a few of her distant devotees who suffered from them. Mostly She was brought up in the house of her grand-father, Chidambara Rao. She evaded attention, and strangely, little attention was paid to her by her custodians and her excessive wandering all over the places she had been to, went unnoticed.

At the age of fourteen she was given in marriage to Sri B. Nageswararao, her cousin.

"Why this marriage to you? Some one who recognised her divinity asked.

"It is to allay the fears of those who imagine a monstrous hindrance in it (to one's progress)", she replied.

"If you know the Knower, then all Ashrams (viz., celibacy, the life of a householder, the life of retirement of a householder, and the life of total renunciation) are of equal worth", she declared on a later occasion. She settled with her husband at Jillellamudi where he is now serving as the Village Karanam. She has been a perfect traditional Indian housewife all her life, and now is a mother of two sons and a daughter. It needs no mention that her children are treated by her on a par with all the visitors. Slowly and slowly people recognised her divinity and they came to her in small batches every week-end inspite of the inaccessibility of the village in rains and darkness. They tasted the food cooked by her and had extraordinary experiences like seeing Mother feeding any number of unexpected visitors with a small quantity of food that could hardly be sufficient for a few. The food was very dainty inspite of simple dressing. When they questioned her about these strange phenomena, she evaded them with her characteristic secrecy—"Perhaps you didn't eat much." When they persisted, she used to say, "If only I can 'create' food, there need be no hungry ones in this country". Certainly the fact that Christ did not raise every one that was dead does not negate the fact that he did raise a few of them!

As time passed, the number of devotees increased. The hospitality which the early 'dozens' of visitors had enjoyed at the hands of Sri B. Nageswara Rao gradually resulted in a special kitchen being run there for all the visitors. A temple is under construction. A Sanskrit school was established, (recently and the first batch of students got through creditably) These three – the free lodging and boarding house, the temple and the Sanskrit School are all the realisation of Mother's wish as a a girl. People young and old, rich and poor, settled there permanently. Today there are as many as 50 to 60 residents drawn from all walks of life. All of them attend to some work or the other and to the daily prayers. They look after the needs of the visitors.

Mother herself is very accessible to everyone, irrespective of his caste or creed or status. People flock round her bed even at night. No pontifical gulf separates her from the visitors. No rigid rules are there to confine the time or freedom of the visitor in communicating with her. Any subject can be discussed with her and that with perfect freedom. In recent times the visitors number one to two hundred per day on an average.

The experiences that the devotees of the Mother have are as varied as the devotees themselves. They illustrate her omnipresence, omnipotence and omniscience. These include the granting of children to the barren, healing of the sick, solving their problems, spiritual experiences – all in spite of the fact that she does not own these varbally, and often denies that she 'does' anything. She is right in one way in saying that the One that is All 'does' no particular thing as does a man of limited achievement. Any enigmatic question – be it from a lay man or a pontiff–is resolved in the twinkling of an eye with such ease and simplicity as to be understood by the child and the scholar alike. She does not deliver any sermons or discourses. Her replies are replete with short pithy statements each of which embraces the whole Truth from a particular angle.

One extraordinary feature about her is that she never takes any food. "I suffer from a disorder" she tells the layman as the reason for it; "The one that is All is the nourisher and the nourishment of all creatures; and such a one needs no nourishment," she told someone who was already established in faith. Unmistakable evidences have been enumerated in a magazine dedicated to her which show that she provides nourishment to the needy and the faithful ones in far off forests by taking the food herself occasionally. So it is the case with regard to physical ailments. She was found to take them on herself to relieve someone. But whenever she is asked about that, she invariably denies. "Faith based on such things is not real faith"—Once she explained the reason for her denials, to one of her faithful ones.

A few of Her sayings gathered from her numerous conversations with her children–visitors would give a better insight into her wisdom.

"I am not the guide and you are not the way–farers: I am not the Master and you are not the disciples; I am the Mother and you are the offspring"

"Mother does not mean the one sitting on a cot at Jillellamudi. Mother means the one who has no end or beginning, the one who is the beginning and the End."

"Mother means the one who is ALL and cannot be comprehended, the Infinite, Eternal Basis of Existence, the one who is the beginning and the end."

"That which is all–pervading is the Atma. Seeing everything as the Atma is Atmasakhatkara"

"Where is the question of the good way to Atman, when everything you see is that?"

"Not teaching anything is my teaching"

"Bestowing the nearness of God is initiation"

"Adopting sanyasa is not right. One should become a sanyasi."

"Perfect equanimity at all times and in all conditions is samadhi"

"All creatures--from the smallest to the biggest--are equally eligible for attainment."

"The meeting point of 'I' and 'Thou' is the substance and meaning of Brahman"

"One may remain in samsara, but samsara should not be allowed to dwell in one's heart."

"Constant awareness is real worship."

"As within, so without."

"If I were to judge people according to their qualities, not one can be allowed to come to me. (There is no one who is free from a 'flaw')"

II

THE

IMPACT OF MOTHER'S SAYINGS

We offen find that when a self–Realised one assumes the attitude of perfect silence, the mind of the devotee is also stilled by an inner alchemy. When we listen to a spirited discourse our thoughts are stirred by a new force. But rarely do we experience an overcoming of the mind by a stillness when the Wise one speaks. This is what we find in the case of Mother. Both when she manifests the depths of Peace which is her nature, and when she utters a crisp reply to a query, the mind of the questioners is suddenly denuded of the narrow bounds that had maintained the turbulence of thoughts and doubts for so long, and the mind is lost in its own infinite expanse.

The technique of breaking down the fossilised forms of misconceptions that fill the common man's mind has been exemplified already by the philosophical observation '*neti neti*' (not this, not this.) Alan Watts writes in his book "*The Way of zen*" that the virtue of Sunyavada of Nagarjuna is not to be found in the thought-content of his argument. It is only to be valued for the spiritual effect of such a method of attack; it demolishes all restrictions of the thinking mind till finally the original nature of Mind manifests itself in their stead. While Nagarjuna employed the method of systematic and patient demolition of every form of thought successively, Mother's cryptic sayings give a paralising shock as it were to the very quality of the mind of being destorted into petty, fixed patterns which constitutes Ignorance. Not only do her statements accomplish this task at the moment they are heard, but they dig themselves in at the very root of the very mental phenomenon of mechanically accepting proposed systems of thought, Whenever these ignorance-based ideas crop up, the sayings of Mother cause them to 'short-circuit' as it were, and break their 'bones'. Her sayings are alive and conscious in this sense. Like them or dislike them accept them or reject them; but they do their work in your mind all the same. Often this is disconcerting but the fact remains. In our efforts to build up pleasant illusions about ourselves and our talents we are often unceremoniously discomfited by the subtle presence of Mother's sayings deep in our minds. Her sayings never allow us to sink into complacency regarding our spiritual state, originality, wisdom or any other form of vanity. Reject her sayings blindly and you are sure to listen to the murmurs of your own conscience that you are rejecting your own chances of self-culture. The more vehemently you criticise them, the more deeply you are caught. It is like walking in the soft mud of the village of Jillellamudi. The more you try to pull up one leg, the deeper the other goes down. The more you try not to slip, the more readily you slip. When some one complained to Mother that he slipped in the mud on his way, Mother quipped that the very aim of his journey was to slip into her presence!

Take Mother's definition of advaita, (Truth as formulated by non-dualist philosophers) for example; "The One that is All, the One that cannot be comprehended – is Advaita".

When some one asked her what she has to say of Vedanta, (a famous system of Indian Philosophy) she replied, "Vedanta is not what can be spoken of; (when discussed) It is what neither the speaker nor the listener understands. In wordly affairs, at least the speaker knows what he talks about."

Such are her words regarding God:

"He is formless because all forms are His.

He is nameless because all names are His.

He is without attributes because all attributes are His."

Such is her definition of the word 'Mother'–

"The infinite, Eternal Basis of Existence: The one which is All; the one which has no beginning and no end: the One which is the Beginning and the End."

To quote all instructions is to compose a book of her sayings.

III

MOTHER'S SAYINGS AS AIDS TO THE SEEKER

THE words of the Mother can be put to the best use for self-perfection by every seeker among us. Devoting the first few minutes and the last few minutes of everday to deep meditation on the full meaning of one of Her Sayings pays much. But what is the good of it? And incidentally what does real 'good' consist of?

That alone can be considered real good if the deed or thought or change conduces to the peace and happiness of the majority. Again, that alone is real good which brings in happiness without sacrificing peace of mind. What is the difference between 'peace' and 'happiness' that I mean to imply? Happiness is of the body and of the worldly functions. Real good secures both worldly and spiritual happiness without sacrificing spiritual harmony and peace. Mother's words never do fail to bring in happiness and peace unless we do not know how to make the best use of them. What this best use is varies from individual to individual, depending on his angle of approach and his immediate spiritual need. Yet some thought might be bestowed on this question so that one who is likely to blink at the same might be made to look at her sayings and take from them what he is likely to leave by just looking at.

Happiness is a state of mind and it is not the result of any acquisition; this is evident to any one who tried to look deeper and reflect about man's life. Mother's sayings on "life and the way" (section 4 of this collection) build up an attitude or state of mind that conduces to that happiness which brings in peace and harmony in one's life and surroundings. The nature of the happiness led to by the purport of Mother's sayings is such that it is closely followed by peace on which it (Happiness) is based. Such, for example, are these sayings:—

"The perfection of the piece of sculpture is the product of the (sculptor's) hammer-blows".

"Thoughts arise of their own accord."

"The changing (in man) is the mind; the unchanging is itself God"

"To worship the Goddess of patience, sorrows are the needed materials of Worship."

"Blessing is always there. Your successes, failures, all are owing to Blessing only."

"Don't grieve that you are stricken by poverty. That is also myself."

"Mother's sayings, especially those concerning "They Way" and "God" (secs 3 and 1) respectively) serve to lead man to Bliss or Ananda. But how?

Mysticism points out that Bliss is the result of realising one's Real or Original nature, or what is called in religious terminology, union with or merging in The Beloved Lord i.e. God. This is effected by stilling the mind for which different methods have been advocated by different schools. Stilling the mind, either by meditating on a form or by incessantly chanting a sacred formula (or manthra) with the mind focussed on its meaning, or by watching the breath etc., is the thing. Stilling consists in dissolving all fluctuations, into the stuff of which all of them are made. i.e., conciousness. Deep reflection on the complete meaning of each of her sayings effects the change in us. One might pick up one saying and try to keep the mind filled with the meaning of that saying throughout the day. Once the mind feels tired with that saying and desires a change, another saying can he taken in and continuously the mind can be applied to it. When we do this and feel its effect, we realise the nature of meditation from a different angle every time and secure a firmer grasp of its nature, thereby. This is what we mean when we say that the 'petty, fixed patterns of thought etc.' are broken down.

Usually our mind takes up a single object or situation and runs on functioning along linear lines of change of situation or idea. The lines along which our mind runs is surprisingly limited and this can be realised through careful self-observation. What we call "change" or the sense of "relief" or freshness which we get by reading a new book or listening to a talk or going to a strange country or walking along a new road consists in making the mind dwell on objects different from the few to which it is usually confined or accustomed in our daily life. The extra energy we derive by doing any one of these is the result of enlarging our mental horizon. This effect is felt a thousand fold in meditation by making the mind knock itself out of its multifarious modifications in its attempt to dwell on all things that exist at the same moment. The result is the smashing of the narrow ruts of thought along which our mind runs. The iron cage of our usual conceptions is momentarily exploded. The process can be compared with casting worn-out coins into the smelting furnace at the mint wherefrom shining new coins emerge, coins with new life and perhaps of a much higher denomination come out of the mint made from worn-out coins, black and rusted of a lesser denomination. So, too the mind which is smelted beyond the usual functions of formal and conceptual thinking emerges reborn as it were. Suspending the mind in the transconceptual region is meditation. Remembering the purport of one of Mother's sayings as continuously as possible throughout the day serves this function. The effect of remembering such of Mother's sayings as "Adwaita is that which has become (is) all, and cannot be "comprehended" or Mother's definition of the word "Mother" is the same as meditating on the meaning of such vedantic statements as "That Thou art", and "I am Brahman."

This meditation is the immediate or spontaneous effect of contemplating on Mother's sayings. But what of the longstanding effect? This repeated explosion of the mind into its abstract nature in course of time creates the substratum of a pure, abstract awareness against which all the objects of our normal attention will be just images. This is just another description of the usual experience of one's attempts at retaining the continuous flow of meditation in the midst of life's routine. The spirit of the Mother's words becomes one's attitude towards life, and it grows. The retention of this pure awareness is the cause of peace; it is Bliss itself: It will be experienced as more and more of peace, depending on the degree to which one tries to retain the purport of Mother's words in his mind throughout the day. The presence of this effect acts like an insulation to the mind and wards off attachment to objects of sense and thought. In serving the purpose of meditation, the sayings of Mother are found to be far better than traditional mantra initiations because the sayings capture the mind through their purport which is easy to grasp, and do not depend on any blind faith in the efficacy of meditating on them. Their purport being such, they knock the mind clear of the narrow functions. It is possible to mechanically repeat mantras when the mind attains inertia in movement and finds chances to wander while the formal repetition continues. In the case of sayings, their lucidity of meaning makes pondering on them 'mindful' or 'conscious' and so more effective in use.

It must be understood that the sayings are **their purport.** The verbal expression is like the outer covering and the purport is like the contents of a multi-vitamin capsule. Once it is taken in and its verbal cover is dissolved in our understanding. the "life builders" or vitamins are immediately absorbed. Meditation is the stuff which Mother's words thinly sheath.

Once their significance is taken in, the abstract essence bathes the whole–mind. Its essence being pure conciousness, the pure consciousness that is unleashed in our mind goes on building in healthy "tissues" of spiritual growth even as the vitamins build healthy tissue for physical growth. Thus after every successive attempt at meditating on their significance the mind becomes more inclined to and capable of meditating incessantly on this purport. When the mind does demand a change of its objects of concentration, 'another' saying might be used for still the same effect. All of her sayings either together or individually are one mantra only in purport. Like the thousand mystic names of the same God in tranditional religions, all the sayings produce the same effect on the mind while providing for the mind which craves for variation of its objects of attention.

It will be found, by personal experience that Mother's sayings are alive. They grow, they multiply. They cultivate and organise themselves and improve the soil of our mind on which they subsist. There are sayings which help the mind to recognise God's grace in moments of despair like the ones dealing with sufferings, hardship and patience. They not only help to develop stability amidst sufferings but they also help towards one's positive spiritual development.

Life along the way of mysticisim has two prongs. The one of total renunciation and dedication to the pursuit of the ideal which is not for the ordinary man and the other for the common man which consists in the total change of one's attitude towards the circumstances and events of life. Once this change is effected, the curent of life which had hitherto hampered one's march to peace, would suddenly start assisting it. It is like giving the steam-boat the needed tilt to take advantage of the flood in its sailing; or like the turning of the sails according to the winds. Then life itself leads one to perfection. Such a tilt is given to one's attitude by Mother's sayings.

Besides, it must be recalled to our attention that Mother's sayings are embodiments of Her being. She is the essence of her words. When they are mediated upon and remembered constantly one is in tune with Her being which is the Self or Reality ("Reality is itself my state") and this keeps the subtle pipeline of Her grace perfect, and ensures our reception of Her Grace which is always there through cognition of it.

It is not out of place to point out another fact of the impact of Mother's words on our mind. The chief trait of perfect living consists in being totally untouched by narrow limitations like personal likes and dislikes etc. Meditation is the absence of these limitations; also in meditation one goes beyond the realm of time and space. The mere application of one's mind to the purport of Mother's sayings is enough to bring about this change in our mind. If it is repeated and constantly done, this mental state tends to become natural. The pure awareness that is experienced thereby, its being of the nature of will and consciousness, will effect the needed changes in us spiritually and will ensure steady, rapid spiritual progress.

All these aspects have been kept in view while translating the *Suktis* or sayings of Mother.

Any defects or discrepancies in the meaning covered by them is frankly the translatior's. All the short-comings that are natural to a translation from one's mother tongue into a foreign language are admitted to be there. The translator is satisfied in doing what he can to bring the sublime sayings of Mother before those who are in search. If they, are real seekers, the truth that has suffered defective expression will reveal itself through to them inspite of defective or even possible mistranslation. What is true of a scripture is also true of Mother's sayings in point of their translation. A true scripture is alive; it is conscious: it can reveal itself to anyone it chooses inspite of translation, the only condition being the depth of one's sincerity in his quest.

VI

THE MAKING OF THIS BOOKLET

A WORD of apology must be added towards the end of the preface for having ventured to select and translate Mother's Sayings and conversations. As the the saying of Mother goes, the 'chosen moment' arrived for some of her sayings to be translated, and for me to translate, and so it happened. The efficiency, or otherwise in doing the task is, alike, determined by the same factor. It was felt by the Matrusri Publishers at this moment that I should make a beginning and so I did. As far as I am personally concerned, it is a rare opportunity that I had. Any angularities either in my reading or thinking and many of the inadequacies in my understanding of the wisdom of the wise are smoothened and bettered in the process. When finally, the work of translation is finished, I felt a sense of fulfilment that I had been chosen to begin the sacred task of making the sayings available to the non-Telugu reading public. When I arrange them into groups, I feel that my concepts attain greater order and my understanding grows deeper and clearer. There is very little to apologise for on the part of this translator, but that others who might do hereafter might do more efficiently. Well, I happened to be the instrument to start this work without my thrusting myself forward for the task and I have done it to the best of my ability.

THE SAYINGS IN THEMSELVES.

A FEW points to be noted regarding the sayings and their translation.

I. The sayings are not utterances of Mother made specially as commandments or enunciations for the guidance of seekers. They are taken from actual conversations in which visitors ask Mother about diverse topics, and quite in the fashion of Mother, she hears and answers them patiently. Diaries are maintained of such conversations; and statements of universal and general importance have been selected and translated here.

II. The problems of tranlating from one language to another are accentuated by the almost totally different associations borne by equivalent words in the two languages. Hence many of the suggestions and the whole of the beauty of Mother's very skilful play on words is lost in the process of translations. Finally, the translator's own limitations like the extent of his command over the English Language, his presence of mind at the moment of translation are invariably there like a shadow.

III. The total number of Mother's sayings could be over two thousand; many more must have been missed of the records owing to inattention or the great rapidity of conversation, which renders recording impossible. The selections presented here were made at random as the translator does not feel saying some to be more important or profound than the others.

IV. The number of sayings herein has been decided on the basis of publication cost with the intent of pricing the booklet within the reach of the common man. A few more sayings under a 'this or that' section would have made the collection *more* representative and *more* complete but at no time is it possible to represent *all* that Mother has said completely. Therefore the question of degree of perfection for inadequacy and incompleteness is bound to be present with any number of sayings that might be included in the collection. We only hope to make the collection of Her sayings more complete by bringing out separate, supplementary volumes of such booklets as this, thereby keeping the booklets within the reach of purchasing of the common man; the booklets also afford variety of selection of sayings to choose from.

– *E. Bharadwaja.*

1

GOD – REALITY – PERFECTION

Divinity does not mean (having) four arms and a crown.

Knowledge itself is God.

The mind which is free from all differentiation is itself divinity.

Why call it Brahma-Jnana? Jnana itself is Brahma.

He who can't be reached even by searching is God.

The changing alone is the mind; the unchanging is God alone.

Attachment for some denotes human nature; attachment for all denotes God-head.

The will seeming to be two-fold is human nature; the will that is one is divinity.

There is no God without man.

If knowledge be Brahman, why not Ignorance?

If food is Brahman. why not faeces?

He (God) is without a name because all names are His; He is formless because all forms are His; He is free from attributes because all attributes are His.

(Fate) Vidhi is the Creator; (Vidhana) His way is Creation.

Knowing the self is, after all, knowing God! It is the I that knows God.

'I' (Manifested) as 'thou' is Brahman manifested as ego.

'I' remaining as 'I' is the 'I am the - Brahman' state (Aham Brahmasmi)

He who has bestowed Life would take it away Himself

The final state of change is Brahma (The Changeless).

Our love for those we have begot is greater than our love for those who begot us.
(God's love for man is greater than man's love for God)

Mother never takes congnizance of the faults of the child.

The benign look that does not discriminate is itself grace.

I do not consider anything to be evil or sinful. I never ask any one to desist from any action. Whatever one *can do*, I call it right. I do not disapprove of even murder. If one *can do* what he pleases, what more is needed?

If one can kill, let him kill a dozen people a day, we shall see! Everything is done by some force. Call it Mind, Force, God. The 'Atheists' might prefer to call it 'Nature'. Your thoughts do have power: but it is not in your hands to direct them. You know that a thought has arisen, but whence and how it arose *is not* known to you.

The doer, the act and the consequence are one. Action and consequence are part of the Doer.

Only the real can know the real cause (of all)

It is not correct to speak of God's will; Will (Universal) is itself God.

Perfection is the state of All Knowledge and no–Knowledge.

The noose that captures, rests with the one that weaves it (self or God).

(The noose signifies both Maya and Power of illusion that binds the Ego in ignorance or devotion that binds the Lord to the devotee's heart. In either case, it rests with the Maker) It is not correct to say 'Man proposes, and God disposes', Man conceives (an idea) only if God so wills.

It is not correct to say 'Divine Power'. Power itself is divine.

Knowledge and Ignorance Individual effort and Divine dispensation, are all parts of the same (Truth).

Form *(Akaara)* originated from Modification (Vikaara).

Destiny *(Vidhi)* is the way *(Vidhaana)*. Destiny means Brahman, consciousness, pulsation, Universal soul etc. The resultant vibration is Creation. It goes on every moment. That is the way.

('Destiny' or 'Fate' is used in the special sense indicated by the saying)

The point of conjunction of 'I' and 'Thou' is the substance and meaning of Brahman.

Wherever the qualities of Lord Krishna are manifest there He is.

The crucial moment in the blooming of the flower is the Sandhi (conjunction) which is the Universal Self. Inquiry tries to pin point it.

The Goal is *unapproachable*; it is known through spontaneous experience.

Sabda (Sound or Vibration) is the Basis of ALL. Though the notes (i. e., Manifestations) are varied, sound is one.

The *Adhaara* (Substance or Basis) always remains hidden (i. e., subtle). The answer to the question 'Who am I' is the thread in the garland; – when the beads are drawn aside, the thread 'I' is perceived.

The one who merely hears (about Mother or God) argues; he who has seen explains.

The beginning is the point *(Bindu)*. When the pen is put on paper to write a letter, the point is formed; when the writing of the letter is complete, the pen has to stop at a point only. That is, the beginning and the End is only the point.

The darkness which is the Basis of Light is the real light.

The Will or Nature impels human actions.

Time is one: past, present and future are not real.

Liberation is the *realization* of love of Liberation that is the state of true desirelessness.

Even the Ordainer is bound by his ordinance.

Unity and diversity are like the warp and the woof.

The marrow of bone, the bone, the muscle and the skin – these illustrate projection, which is Mother–hood.

2

REALITY – PERFECTION – GOD

It is only that [1] which has come as this[2]. I do not think of it as 'That'. The substance[3] of the worlds is endless[4] and relentless[5]. The branch is the prop of the fruit, the tree is the prop of the branches, the earth is the prop of tree which is in its turn the prop of the branch; and space is the prop[6] of the Earth. The substance permeates everything we know of and there is nothing else except it. Only, all that we see changes but never gets annihilated. You earn money and lands for your children and you know that you are not going to live eternally to enjoy them. Thus it can only be with a faith of the continuance of all this. All this changes but never ceases to be. '*Midhya*'[7] means, for me, the non-existence of this form or that, not the total disappearance of all things.

Mind, matter and the Highest Goal are all one. What is it that does not have the Highest Goal in it? Everything is of Him. Let anyone precisely say of anything, 'This is the Highest Goal'!

That which can express itself and that which cannot, that which wrongly perceives the real and that which rightly cognizes – All that is but Intelligence (or Awareness)

I am creation, the seer is Creation, what concerns me is Creation, the one who is speaking to me is Creation; the one is Creation, the Many is Creation. The Unity of diversity is this Creation.

Expounding vedanta is talk about that state which neither the speaker nor the listner

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1. Absolute or Reality 2, Creation 3. Aaadhara or Prop 4. Infinite 5 Also unbounded 6. Also the means of recognition i. e., Earth is recognized as being different from the space that surrounds it. 7. Usually translated as Illusion, it means transcient.

knows! So long as there are the 'speaker' and the 'Listener', it is not Vedanta.

Though you and I are inwardly the same, circumstances sprang up because we are distinct from each other. The aspirant and the goal are everywhere manifest. They are found merged in all actions. The Doer, the Deed, and the doing these constitute the relationship of the Master and the Disciple to those who can perceive them always and everywhere. That distinguishes God from the Ego.

Creation itself is intricate. 'I' am an atom of that. That atom is the Creation.

Who is God? Of what kind is He? The Power that is in all is God. I don't say that God is formless; I say that He is in all forms and that all forms are His.

Who is next to God? Even that is He. He is even what you think you are!

Why do you say that the perfection of a Jnani who lives in wilderness is futile? If it (Jnana) is for the sake of 'others' (i. e., for the sake of humanity) he is called an Avatara. If it is for one's own sake, such a one is called a

Jnani. One who performs certain self allotted functions is a Siddha.

It is not 'Mother of the Universe' – Universe is itself the Mother. Where is the Universe without the Mother? I called it (i. e., the Mother) the Prop (Or substance), the Infinite. Take flowers, for example. The thread is the basis or Prop (needed) to make a garland of them; branch is the Prop of the flower, tree of the branch, the Earth of the tree. Where is the end to this?

For everything, ALL is the Basis.

Either on account of its wickedness, your fear of it, or for any other reason, if you cannot forget something (at any time) even by deliberate effort (to forget) after seeing it but once, that is God.

If His grace is not there, we do not exist. All actions are only by His grace. In my view, both joy and sorrow come by grace only. Every action, however small, is performed by His grace only, though we suppose that we are doing it either with our hands, or with our mind. Impelling us to do the respective actions at the respective moments without our knowledge is itself grace. Grace is like a wave in the ocean. When the allotted moment arrives for the wave to arise, the water would itself become the wave. Having arisen, it grows like a mountain and then dissolves. One wave appears to be coming from far. Another seems to have arisen close by. After all, wave only means the impact of the wind on water.

The one that is everywhere has form. That means it is not in one form, but it is in many forms. As it has no particular from it is said to be devoid of form. So also the volitions of all are of His own volition. All names are His name. He is not devoid of volition.

Form itself has come to be through modification *(Vikaara)*

Fate (Vidhi) itself is regulation, Fate means Brahma, the Supreme God, manifestation of life. That itself is throbbing! The change effected owing to this throbbing is Creation. That goes on every moment. The way of its happening is regulation. Hence fate is regulation.

3

THE WAY

Experience can bestow theoretical knowledge; theory cannot bestow experience.

Through cognition (of the mind), cognition (mind) should be annihilated.

It is with the mind only that the mind can be cognised.

Mindfullness is real worship.

Even railing is a form of worship.

There is no Teacher greater than circumstances.

Bestowing the nearness of God is Initiation.

Experience bestows faith: faith cannot bestow Experience.

Knowing the Eternal faith is alone truthfulness.

If one comprehends the cause, one realises his identity with all causation.

To know the heart (Hridaya) there is no need for words.

The perfection of the sculptor's work is the product of his hammer-blows.

Illusion vanishes through Illusion only.

Darkness is itself the basis of light.

Ignorance will be destroyed by ignorance only.

The self must be known through the self only.

He who teaches cognition is the Teacher.

The mind which is free from all differentiation is itself divinity.

The Intelligence that has known everything is itself knowledge.

Release from Illusion is Brahman.

Illusion is attachment.

Attachment for some denotes human nature; attachment for all denotes God-head.

Recognising all as one is Unification.

Perfect equanimity at all times and in all conditions is Samadhi.

Yearning for liberation is itself Liberation.

If dualities are recognised as Brahman, it is Brahmananda itself.

As within, so without.

Pain is no pain if it is experienced with joy.

Work is worship.

He who can eat anything is alone a Bhikshaka.
Perceiving duality is Ignorance. Recognising all as One is knowledge.

Divinity manifests itself in us as long as we perceive divinity in others.

Worship at the form of God is for the sake of self control.

That which dispells all doubt is alone the real teaching.

When experience is put into words the reality gets concealed.

Punishment means disciplining.

The dualities must be conquered through dualism only.

Bhakti, Jnana, Yoga – the one does not exist apart from the other.

This is the trinity of Mother-hood: Lakshmi, Parvathy, and Saraswathy. Form is Lakshmi, the inner spirit is Parvathi, Cognizance of existence is Saraswathi.

If cognition is absent man cannot recognise even in shining light.

Sadhana is only what has been possible for you to achieve.

Feel happy over what takes place, don't worry over what does not happen.

Feeling 'I am doing' is human, feeling that He does everything is Jnanam; being All is divine. In your daily routine whatever you do with attention and devotion is Sadhana. You often hear it said that That is real and This (the world) is an illusion. I say, that This is also real. You think that teaching children, providing for the house-hold, defending clients etc., is all worldly and that Sadhana is something different from all this. If you do everything as His work and as He would have you do, what else is there to be desired?

Liberation is not attained. It is bestowed at the ordained moment by the Supreme will when that moment arrives; even the deserved–ness for liberation develops of itself and even that cannot be attained. To those who do not *know* it might appear to be the result of individual effort.

If *Samsara* is bondage. are you not all such to me?

Where is the question of a good way to Atman? When everything you see is That, where is the question of a way? .... any way is good. There is no fixed path to liberation.

"What is after all a mantra"? asked Mother one day. "You gather some letters give it sanctity and do japa or manana. When you do not feel it is a mantra, it is just a sequence of a few letters. What is it then that makes a mantra? Your mind. The strength of your mind is the strength of the mantra, I say. "The mind is the mantra. We do not know what the (power of the) mind is till we realse our power"

"The mantra is like a supporting stick to an old or weak person." He feels he cannot walk by himself, we give him a staff. He holds it firmly, puts his strength into it and walks. The staff mobilises his strength. A mantra mobilises the power of the mind, and through its help the seeker realises his own strength. The mind is mantra."

Perhaps by their rejection (of idol worship) they mean that idols are not necessarily the only means, they stick to one form or the other mentally. Even a flag is an emblem, a form! Some people reject all forms and concentrate on the void; but even that is a form, something that is constantly remembered.

Not teaching anything is my teaching.

Controlling the mind through the physical organs is pranayama. Controlling the body through the mind is Devotion (Bhakti)
One who knows himself knows ALL.
When identity is attained with the Doer (God or Self) the act (of Creation) and its cause will be known.

Even-mindedness (or sameness) is Samadhi.
Criticism of the Self or Self-enquiry is Viveka; Criticising others is Aviveka (unwisdom)

Knowing the Self is, after all, knowing God! It is the 'I' that knows God. It is the I that also knows itself. It is the I that knows everything. Is not this Intelligence that had known everything itself God?

Any woman can achieve supreme results by worshipping her husband as the form of God.

Bhakti is (like) childhood, Yoga is (like) Youth; Jnana is (like) old age.

Childhood is the stage in which one yearns for what one trusts in, not bothering about what it really is.

Youth is characterised by the feeling, "There is nothing that I cannot accomplish

Old age is characterised by the feeling, "What more do I want?"

Once the fruit is ripe, its stalk gets detached of its own accord;. after having experienced everything one has the feeling of resignation – "Why all this for me?"

But while childhood is not remembered in youth, youth is remembered in old age. During adolescence one cannot rightly understand the states attained.

Experience accompanied by (complete) knowledge is Bliss.

If righteousness (Dharma) which is true (Sathya) is adhered to, that which is Eternal (Nithya) will be known.

The subject of after–death states is irrevelent. If the truth about Birth that had occured is known, what is to happen will also be known. Mindfulness of space is the way; attaining identification with Movement constitutes ethereal travel.

Sanyasa is not what is assumed (by wearing ochre robes); one should become a sanyasi.

Conquest of Death means (attaining) fearlessness towards time, (by) becoming one with time. Mind and life force (Prana) are there all over from top to toe.

To be rid of the burden (of ignorance and sin) the load of Karma must (you) leave. When Righteousness is practiced, Time itself would liberate (you).

Form is finite; Spirit is infinite.

Possessiveness is the root of misery

The one who sheds worthless qualities is the awakened one[1]; 'I' alone is *Viveka*. Transcendence of the duality of good and evil is 'I' alone. That is itself Viveka.

1. Viveki or one who has Viveka, or right Knowledge

What is told by others is Ignorance, what one experiences for himself is knowledge.

Control over the tongue (i. e., sense of taste) is readily eating what comes; even to say that one would eat only neem leaves (which are bitter in taste) is a desire.

Only one who has transcended the differences of sex, form and touch is a Sanyasi.

You renounce for your own sake and not for the salvation of the world (i.e., humanity)

Even saying that one would not sleep on a cot but on the floor is desire. (So too) saying that one does not want (Plain) clothes other than ochre robes also constitutes desire. The attempt to attain that state of desirelessness is Sanyasa.

It is not enough to wander merely (away from home) (i.e., renounce) because the Buddha did so. One should wander as he did. If all go out on becoming like him then all are Buddhas.

Undertaking spiritual discipline as a householder is like carrying on a war from within fortress. Renunciation is like embarking on a war (conquest) outside the fort.

Why does one assume Sanyasa? It's done so that one might discipline oneself at least by the awareness of one's status (of a Sanyasi)

In my opinion physical body is also the self. Starting with transcience of the one, the permanence of the other is established.

The way of the monkey and its young one is same as the way of the cat and the kitten.

[God (Master) and devotee (disciple) relationship is said to be of two types. 1. *Markatakisoranyaya* in which it is the young one (disciple) that clings fast to the mother (Master) 2. *Marjalakisoranyaya* in which it is the mother cat that carries the kitten in its jaws.]

Pranayama is breath control, i.e., breath watched through control.

Worship is what goes on all the time, not for one day, nor is it what is merely recited; continuous awareness is worship.

As nothing exists without a name, in the known word [1] there is everything (from top to toe). When one becomes one [2] with that Word, there is no more need for all these words. (i.e., teaching)

1. God's Name or Mantra.

2. Through constant meditation.

None can liberate us from what Is and bestow what is not (anew)

When everything becomes natural (through long endurance) that is the natural state (Sahaja)

The transformation that is attained under the care of the bestower of ALL is alone marriage.

Mind is itself mantra. As we do not know what mind is, we put it in the form of a few syllables and call it a mantra, and through that we realize the power which is in fact our own.

Having assembled a few syllables, you attach some sanctity to it by being mindful of that alone – Then it becomes a mantra. If you do not consider them as such, they remain only syllables to you – What (or who) is it that is recognizing it as such? It is your mind. Then is not your mind itself the mantra? They say that if you chant this or that mantra, you will be effected adversely, that it is dangerous to chant it etc. There is nothing like that in fact! When the Power behind all the mantras is the same whence do such questions as some of them effecting adversely arise?

Attaining the projection of the Bestower of ALL is Marriage.

Dualities continue to exit till they are lost in the ocean of one existence. Till it is directly perceived that the one has assumed the form of the dualities they do not vanish. Only words remain. Only through experience can we realize that He causes all things to move [as they do].

Mantra is that which can achieve equanimity of mind.

One need not repeat the five syllabled mystic formula [Panchakshari] "*Om namassivaya*" or the eight syllabled mantra, [Astakshari] "*Om*

Namo Narayana". The enquiry 'What is this? is the Panchakshari for it leads to the question 'What is this in reality?' [i. e., about the origin of all things] be it about a seed, the 'I, within, that which is seen [i. e., the world]. Whatever be your starting point, proceed with this question. It takes you to the Reality.

For those who are in that state, of what use are [these] words? When the path is all right, why bother about its name?

Any thing can be Sadhana.

Do not impose restrictions on yourself. Pray whenever it is possible, whenever you remember it. You can do so with any mantra, it is the mantra that should keep us purer. One can maintain perfect cleanliness only if it is possible; and do not bother too much about it if it's not. Do not fear that some calamity will overtake you if you do not adhere to the traditional rules. As I tell you so cast the responsibility on me and go ahead with the practice without fear.

What does it matter which religion one embraces, so long as one can bow before God with all his heart?

In my opinion, there are not many [Spiritual] experiences for anyone. The lasting realization that ALL is one, persisting at all times and under all circumstances is the only [true] experience. That is, the attitude that all are [manifestations of] Mother who alone Is – when one feels that Mother bestowed this demise, ordained that marriage etc.,— that alone is real experience; otherwise it is not.

Bowing your head down [in silence i, e., passivity] whatever be the criticism levelled against you by others is itself sadhana.

If everyone understands clearly and fully all that happened to him, where is the need for books or learning?

If it becomes possible [to practice]. there is only one Mantra (in fact)

(All Mantras are one]

4

LIFE AND THE WAY

What is done for one's own sake springs from desire; what is done for the sake of others constitutes sacrifice.

The cause of Birth is above all causes; creation is natural.

There is only transformation, there is no annihilation.

Literature does not bestow Liberation.

The conduct of man is not based on the nine planets but is based on the two planets of desire and hatred. The root of both is the "I".

To know the heart (hridaya) there is no need for word.

Disputation with others is quarrel; disputation with oneself is yearning.

Necessity itself is valuable.

Effort is perceptible (through the effect) but the impulse is incomprehensible.

To criticise others is indiscretion;
Criticising oneself is discrimination (Viveka)

"Yes, friction is necessary but it is not always needed. If you beat gold it gets brighter. But if you apply friction to a flower, it gets crushed."

"Creation is what goes on every moment. There is only transformation."

"When one writes a play, he identifies himself with the audience, the curtain, the play, the director and the actions, and when he takes up a role in the play, he plays accordingly, be it the role of a villain. The One who has decided everything in the beginning is also bound by his own decision. Without rules there is no game!" These words of Mother further elucidate not only Mother's attitude to play and dramas, but to life, creation and to man and beast. That's why she could say, "Laughter alone should permeate life. While playing, if you have a fall, will you not laugh?" In the light of all this, her saying—"Life devoid of all suffering is worse than death", acquires a new significance.

"All embracing love is Viraga"

'I tell you, do what you feel you can. There is nothing, however, which we can do by yourselves. When I say so, you many get discouraged. Listen; you can't do anyway the particular saadhana which I might prescribe for you. Directives like, 'Do this japa this way every day', 'sit steady, holding your breath' etc. are no good; you can't do so any way. That is why I am asking you to do what you could, for, is He not the initiator of all (human) initiative?"

I think that it is God that had created man and his nature; the power (of man) to recognise that he (man) is all, is divinity, and to think that there is something that is his (as different from the divine) is human nature, and both these states of mind should be given by that Sakti. There is no problem when we believe that everything depends on man's or even when we believe that everything depends on divine power. After deciding to come here, you could not do so till four days passed.

It is not correct to say 'Ideal Love'; love in itself is ideal.

Both affection and desire are based on desire only.

Both loving and hating are for the sake of one's self only.

Thoughts arise of their own accord.

Every word will become a Manthra through mindfulness.

The very action of Intelligence is to know.

Only that which bestows contentment, peace and beatitude and which clears all doubts is a mantra.

For everything Mind is most important. It is God; it is Wisdom; it is Ignorance.

Gayatri means the combination of the five elements (Panchabhutas). As it is present in everything that we see, considering that object through which it acts at a given moment as God, constitutes the worship of Nature. Are not the five elements present in your body? If they are not there, you cannot perceive these outside you.

Spiritual states are not attained; they come about—not only for human beings but also for all creatures.

When there is no support, courage comes of its own accord.

Want of courage itself is the source of courage. The unpleasant is itself the difficult.

The four vedas (can be represented by) : owen, broomstick, grinding stone; knife; The fifth Veda is the winnowing basket.

The one that experiences (life)with tears goes to the one who experiences with a smile, for solace.

If that which knows is known, all modes of life[1] are of equal significance.

[1]. Brahmacharya or celebacy; Garhasthya or family life, Vanaprastha or life of retirement, Sanyasa or renunciation.

If Righteousness (Dharma) which is true

(Sathya) is adhered to, that which is Eternal (Nithya) will be known.

Evenmindedness is Samadhi.

Only that which is free from bigotry is true Religion.

Even the tenets of Wisdom, in the Absence of personal experience of them become *our* sayings (i. e., vain words)

Ida and Pingala[1] – though these appear to be two, they are in fact like the two parts of the same thread which passes through the eye of a needle at its middle.

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[1] *Names of two channels of vital energy mentioned in Yoga.*

Silence is needed (for sadhana) till all sounds are recognised as the music of the self.

Are all those who claim to be Gurus real Gurus? Mind is itself the Guru, Cognition (that cognises) is itself the Guru……… You need not approach any (Particular) guru. The power that forces you away from persevering in sadhana is itself God. We move as it moves us...

If the appoined time comes, that power would itself carry on sadhana for you.

Love is nectar; hatred is poison.

Unless one starts with the non-self, all This (Existence) cannot be realized to be self.
When all sins are ripened (out), then what all remains is virtue.

Repentence is itself atonement.

Is it accomplishment of what yields to effort. or is it accomplishment through sheer effort only?

When one is freed from illusion, all that is is (realised as) Brahman.

Treat your daughter and your daughter-in-law equally. When you do that, you can treat all as equal i. e., attain perfect Advaitic Experience.

Respecting the dictates of even an enemy constitutes dispassion.

Worldliness does not bestow spirituality but spirituality includes both.

Whatever you do in your daily routine with attention and devotion is Saadhana. You hear it said 'That (God) is real and This (World) is an illusion. I say, This is also real. You think that teaching children, supplying householder's needs, defending the clients etc., is worldly and only something else can be saadhana. If you do everything as His work, and as He would have you do, what else is there to be desired? Utilising one's strength always in the right way constitutes real worship.

To worship the goddess of Patience, sorrows are the needed materials of worship.

If one pain is to be resolved, another must take its place.

Even when the stream is flowing full (of fresh water) steps are needed to reach it.

Note:— The need for the manifestation of the Divine in human form is pointed out here.

Planets cannot effect one who has self-control.

We can live in Samsara (family) but samsara (cares, ego) should not be allowed to dwell in us.

The one who bears the whole of your burden, the one who looks after all your needs, is your husband. Look upon him as the visible form of God that protects all: that is the easiest sadhana. Whatever service you do unto him do it with the faith that you are doing unto Him. Even when you receive hard treatment, believe that it is a training in endurance, humility and non-voilence. When you look after your child believe that your child is the young Lord Krishna and serve him in that spirit. Thus the whole of your domestic life is converted into perfect and incessant Sadhana. Going to a forest, closing the eyes and holding the breath are not greater than that."

Experience gives faith but faith does not give experience.

Blessing is always there. Your successes, failures, all are owing to blessing. Don't grieve that you are stricken by poverty. That is also myself.

Insight means seeing within yourself what you are seeing without, and seeing without what you are seeing within you.

Life itself is the synthesis of the four vedas (i.e., the wisdom of the vedas).

The blows of fate enhance inner stability.

There is greater joy in enjoying the taste of a sweet than becoming a sweet oneself (Sweet stands for God)

Actions are not in our hands (i.e. choice)

Life is all-pervading.

"What is maangalyam according to you? The two (pieces are the two feet of the husband. When he ties them round your neck he actually ties his feet round your neck. Let him stay any where let him be doing anything, his feet rest on your heart. What else is easy for women than serving them? But how many ladies realise that maangalyam is this. They use it to open the lids of tins and to clear the space between their teeth ... To a lady, the husband is God taken shape. If the wife serves her husband, that is not for his sake but for her own emancipation. It is not to make him happy, nor to uplift him. He might derive benefit from her service, but it is for sheer self-satisfaction that she serves him. This is the dharma for a house wife. She serves her husband as the Lord. When even a fan can serve as a shrine for worship, how easy is it to utilise the opportunity to serve a life companion and support, to reach one's goal on this primrose way? Creating an invisible God, worshipping him in mountain fastnesses, falling down from one's level as a result of a temptation, even a muni cannot do what an ordinary wife car, by believing what is important to her is to serve her husband. With such a great opportunity near at hand, why look up for a hamsa mantra? (Several ladies ask Mother to initiate them into chanting the hamsa mantra) Mother would suggest Just the way she follows:

Body is the basis of all doubt.

Love (divine) is greater than Dharma (Justice or duty)

Dharma is greater than love (human)

When Experience is put in words, the reality gets concealed.

DEFINITIONS

Death is only transformation, not annihilation. The ultimate state of all change is Brahman.

Maya is that which we can neither understand, nor perceive.

Existence (or Being) is itself Space. Now, I am sitting here. This is space.

Form is purusha and the spirit (nature) Prakriti; they do not exist apart from one another.

Mere joining of hands is not Namaskara; the virtuous instinct affords the possibility of real surrender.

Real ellucidation is that which needs no correction.

Pain is that which one cannot put up with.

All sounds are pranava;[1] all sound is the music of self.

[1] *Pranava : The Sound OM.*

Dedicating a mind free from blemishes, in a pure manner to another is real marriage.

That which can't be endured is violence.

He who can't be reached even by searching is God.

Coolness in summer and warmth in winter is comfort.

It is not correct to say "bitter truth", truth is itself hard to bear.

Forgetfulness is Death.

Universal love is viraga (freedom from attachment.)

Freedom from imperfection (vaikalyam) is Kaivalya (Liberation)

That which is free from gradation (varga) is Swarga (heaven).

The unity in diversity is creation;

Creation is the image of the self.

Illusion means attachment.

Darkness is like Illusion.

Light is like knowledge.

Punishment means disciplining.

Faith consists in exhalation and inhalation being equal.

Bliss is different from happiness. That which is experienced in dualism is happiness. That which transcends duality is bliss. Bliss is the nature of Brahman. Guru (the Teacher) is Brahman.

Vedanta is not some thing that can be expounded or discussed.

'God-mindedness' 'is itself meditation'.

That which is ALL is Advaita.

Only that which dispels all Doubt is the Teaching (Sandesa).

Necessity is itself the value.

It is not 'ideal love'. Love is itself the ideal.
Man himself is logic.

Sastra (Science) is that which lends sanction to law, that which is eternal.

Impelling (us)to do what is necessary at the moment is *Grace*.

It is not '*Mother's* protection'; protection itself is the Mother;

Real goodness consists in perceiving the good that is in all.

Insight is cognizing Existence as it really is; the Real appearing as the unreal is Illusion.

Mantra means Mind. Sabda (sound) is bija (the seed)

'Difficult' is only another name for 'dislike' Like is nothing but a succession of events; life is a maze.

The One which has become (is) all and is inscrutable is *Advaita* (Non–duality).

Ekagrata (one–pointedness or concentration of mind) is perceiving all as one.

Experience accompanied by (complete) knowledge is Bliss.

Goloka (heaven) is a supersensual state of being.

The point of conjunction (Sandhi) is Gayatri.

The combination of the five elements of existence is itself Gayatri.

The cognition that cognises is Hridaya,

That on which your attention is focussed in your mind is itself Mantra. Mind is itself Mantra.

Sin is excitement; Virtue is peace; spiritual endeavour is piety; protection is Truth itself. Repentance is itself atonement.

The *Jivanmuktha*[1] is one who, having spotted out the extraordinary (or the unique) from the ordinary, made it natural (to him).

1. One who attained freedom even while alive.

Sankalpa[1] is not what is merely recited; it is what impels the mind naturally to worship.

1. The reference is to a mantra chanted in formal worship, intended originally to express the purpose of worship with single-mindedness.

Mind is like the tree; qualities (gunas) are like branches.

Volition *(Sankalpa)* is itself bondage *(Samsara)* volition based on dualism in human nature.

Volition which has unity as its basis is the nature of the Divine.

The 'chosen moment' *Tarunam* is that which cannot be evaded.

Renouncing all (mentally) while enjoying all is (true) marriage.

6

HOUSE OF ALL

This is not a rich institution. There is no custom (here) of requesting anyone to donate funds. How it comes and how it functions is not necessary (to discuss). This is the 'house of all'. Here, there is work for everyone according to his ability. No one sits idle. Though whatever gives shelter to stay is an Ashram, this is not an ashrama; this is home, a home in which people of diverse mentalities and tendencies stay together. It is not such an easy task to adjust with all, and perceive the goodness in all instead of defects. But there is no objection to your staying here.

Your are not at all a burden to me. The moment your stay feels a burden to me, this premise cases to exist.

There is no need to think (as to how people are fed). When I am the One that feeds All there is no need to think about this. Every one is eating what is his. One may stay as long as he can. Feeding is no problem.

They say that free feeding is going on here, and that they have not seen such a thing any where else. But I do not say so. Every one is eating only because he has his food here: where is the question of our feeding? If it is not here he cannot come; even if he comes he cannot eat.

Wherefrom does all this (food) come and how is it (feading) maintained is not your concern. For everything there is some one (who is appointed by God).

I feel that they are eating what they have here; but I am not thinking that I am feeding them. When I don't have that feeling, I don't know how it happens. If this chutney and tamarind water is not available, they feed on gruel. If even that is not possible they live on rice and water. If even that is not possible, I feel that they do not have their food here. But I don't feel that I could not feed them.

There will be several classes of people that come to me. Wealthy one's give what they have. One who is rich enough to give might leave in a second. One who can't give might stay for a year or more. There is equal treatment for all.

I did not ask all of you to sit together for meal. I am getting it cooked with sanctity. "Serve them as they like." I instructed. In fact, how did sitting together for meal come about? Everyone sits by the side of whom he likes. Whoever he is, if he doesn't like one, he doesn't like to be seen (while eating) by him. When such discussion came up I said, "All of you dine together."

As you please—If you say that you will partake of whatever is available here (In the dining hall), you can do so. If you say that you will cook and partake of it, you can also do so. 'When the time comes for you to stay here, you will stay here with so much of consideration. When the moment *(Taruna)* arrives, it cannot be avoided even if one wishes to. Otherwise, even if they come to stay, they cannot stay.

I don't ask any one to stay nor do I ask any one to go. That is why I don't know who is staying and how long. This is a premise which has no objection either to come, stay or leave. There is no such distinction between the work of men and women; such a distinction is only a result of incapacity. Here, all tasks are performed by all people.

(Whatever your condition, do not hesitate to come to Mother)

7

THE TRUTH

That which can speak and that which cannot express; that which wrongly cognises the real and that which cognises the Real and the Real—all That is Intelligence only.

Gradation is the Characteristic of the Creation.

The one who knows Eternity does not recognise anything as Future and therefore does not predict. If Eternity is not known, Future cannot be completely known and so cannot be predicted with any certainty. If Eternity is known there is nothing like Future.

Talking about spiritual power, Mother said, "Power does not get localised and heaped at one place or one individual to the exclusion of all space. That Power which IS is every where. That Power makes you act, me act, makes all and everything act. There are not different quotas of power with different persons."

Feel happy over what takes place. Don't worry over what doesn't.

You hear it said 'That is real and This is Illusion' I say This is real. You think that teaching children, supplying householder's needs, defending clients etc., are worldly and sadhana (spiritual discipline) is something different. If you do everything as His work and as He would have you do, what else is there to be desired for?

Ramanuja saw his God; Sankara saw the God in himself.

In my opinion, there is no *Vidhava* (Widow) at all. Physically her husband may not be present, with her. But so long as her husband's feet are in her memory, that woman remains a house-wife.

Whatever is 'evil' to you to-day was 'good' to you yesterday and vice versa. There is nothing (absolutely) good or bad. It all depends on the attitude you adopt in a situation. You must know the real nature of things. Then only you will be in a position to distinguish between good and bad. When you know the real nature of things, the socalled evil thought does not enter your mind. I think you have now taken the right path to know (it). This process should go on unimpeded. It will go on. You need not worry about it. Time is one but experiences might vary......... the time of sunset is the same but the time of lighting the lamps in different houses is not. The lamps in all the houses are not lit by one person only; in some there are no lamps at all.

Sweet reminiscence? No, reminiscence is always sweet. Whatever you remember, enjoyment or hardship, its memory is always sweet. In life, there is always some discontentment somewhere...... In childhood, one yearns for what he loves, not bothering to know what it really is. Youth is characterised by the feeling "there is nothing that I cannot accomplish," in every effort. Old age is characterised by the feeling, "What more do I need?" That is, once the fruit is ripe, its stalk gets detached of its own accord. After experiencing everything, one has the feeling of resignation "why all this for me?" But while childhood is not remembered in youth, youth is remembered in old age.

Forgetfulness is necessary to man.

To err is human.

Man thinks that he is pleasing the world when he is only pleasing himself.

Death is better than life devoid of suffering. Hardship is like consciousness. If that is absent, man is worse than dead.

Snakes are better than men. They harm us only when we harm them. But we harm even those we don't know.

Being (i. e., Existence) is itself space. Now I am sitting here. This is space.

As long as the heart does not understand the heart, form and language are necessary.

Breath is not *Prana* (life–force) It is possible to live even after the cessation of breath.

All is the basis (or prop) of everything

(Swaram Sarvaaniki Adhaaram)

There is infinitude everywhere (i. e., at every point)

All selves are the manifestations of the Self as the self.

Many are the hardships to the slave, but many are the cares to the free one.

Clairvoyance and Clairaudience are as nothing before the power of the Spirit Supreme.

If one knows (for certain that there are) births (Janmas), there is nothing to worry about; even otherwise there is nothing to fear!

There is pleasure only when there are the pairs of opposites.

The knot of the heart[1] is like the confused knot of thread. The triple–knot[2] is like the plaited hair of a woman.

1. (Hridaya) Grandhi or the centre of ego. Consciousness.

2. Of perceiver, Perception and the Perceived.

A human birth is not imperative to attain knowledge. All creatures, from the smallest to the biggest, are equally fit to be elevated (Spiritually)

The unchanging (Self) awareness of Sri Krishna is Radha.

Creation is the image of the Self.

We know that there arose a thought only after it has arisen. But whence and how it has come is incomprehensible. I felt like sitting and I sat. That which made me feel so evades understanding. After all, our effort is to see that infinite power in a finite form!

The devotee is like the one who gives a dance performance. The Jnani (Wise one) is one who became one with dancing.

The exposition of Vedantha is not known either to the one who expounds or the one who listens. Business transaction is at least known to the one who talks (though not to the one who listens)

It is far happier to be the object of blame than to blame others.

Even pure awareness is a modification i. e., a kind of activity of the mind)

To be crushed in between dualities is (itself) hell.

When the cognizance that cognises is absent people cannot recognise even with the help of a lamp.

Everything that is orderly is Mathematical.

What is previous birth? – The earlier one and the one prior to that and so on, and even if we proceed like that, we arrive at the Real. There is nothing that *we are* doing in this life. Both sound and silence are parts of the word. The Universal Mother destroyed the demoon Mahishasura; "Mahishasura" only signifies one who had tormented the world. She is said to have killed him with the trident. The trident has the long handle which signifies the mind, the triple edge signifies the three basic modes (gunas), Sathva Rajas and Thamas. With the help of that, these qualities constituting ignorance in the demon were destroyed; he repented and he realised Her to be the Supreme Mother of the Universe.

Rukmini thought of Lord Krishna, "He is my husband".

Sathyabhama thought of herself- "I am His wife".

Radha thought of Him "Whoever you be, I want you only."

Thus thought Krishna was away from her, Rukmini was ever with Him in spirit while Sathyabhama might not have Him in her heart though He was with her. For Radha, Krishna is the very (stir of) inhalation and exhalation. She is (thus one with) the divine Power of Krishna. "You alone I need; I cannot live without you" was what she always said to him.

(Mother illustrates grades of devotion through this)

8

MISCELLANEOUS

The one who assumed form is the Purusha, the impelling one is the Sthree.

True, I have hardness (of heart) in me. Pain and pleasure, good and evil, high and low are all parts of creation. Unless one of these pairs is reduced, the other quality has no scope for its manifestation. For me even taking to you is painful because you take every small thing too seriously and worry over it.

If you go to places like Sri Sailam there will be several people performing penance, What do we know of the qualities of Siddha's? Great ones cannot be easily understood. Great ones who move about in garbs of common folk are rarely recognised as such; for people can judge only from the apparels. Great ones are independent of their age. There might be great ones amongst children. Even learned people cannot bow before one (a great one) unless he displays some degree of his greatness (i.e., miracles), Very few are there that can bow (before the great ones) at the first sight.

As among men, in all living creatures, there will be different degrees of the faculty of knowing.

Out of space emanates sabda. Out of this come all individual sounds. Language precedes the speech sound and thought precedes language. As this (thought) is purely mental, any language can be understood.

(Mother elucidated the mirculous power of understanding any language through spiritual power.)

There will be no words when nothing is known, there will be no words (that can convey) when there is perfect knowledge. Words come only in the intermediary stage.

Art and criticism should be related as the flower and its stalk. Only such delicate critism brings up good creative art.

People without understanding constitute wilderness.

See how beautiful that shadow is! The shadow (Image or reflection) is always more attractive than the real object. Our idea of a remote God is more fascinating than God Himself. The shadow is more beautiful than the tree.

The mind is of the same form as the object you see and recognise at the moment.

All are forms. Even air is a form, Its form is touch. What then is Form? It is the shape touch or taste? Then all that can be perceived is form.

No one understands anyone's mind, who ever it be-one's husband or wife; children or parents, brothers or sisters, even those who consider themselves as spiritual guides and masters and teach others have this incapacity to understand one's mind. That is what is meant by diversity. When one's mind is clearly understood (by one's guru or friend), there is no (need for) teaching.

That which is understood by everyone according to his level of understanding is a wise saying (Sukti).

Yes, it is Mathematics. Attributes are (a result of) Mathematical relationship; form implies proportion. 'Mathematics' does not mean mere counting as one, two, three etc; succession is Mathematics. Everything is Ganitha (Mathematics)

Duality is the basis of Creation. All is the Basis of Everything.

The role of each one having been decided upon, just as the train is driven safely along the rails by the driver, according to the dedicates of the government, this wheel of the seen world is moving on.

A wise man is one who is not aware of good or bad.

END

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